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be urged against the author's interpretation of the relation between morality and religion. Professor Everett's analysis of religion is certainly profound, and the chapter which is devoted to it is perhaps the finest in the book. But what he claims for religion may be supplied by metaphysics. The distinction between the religious and the metaphysical attitudes toward the world is not made very clear. The impression gained is an identity either of religion and philosophy or of philosophy and morality. Here too a more critical examination of the problem would have added to its profundity.

In conclusion, a word about the form of the book. It is beautifully written. Professor Everett's language has distinction, lucidity, charm, and grace. His style is reserved and dignified, yet seldom austere; it is serene, yet always human; it is objective, yet never wholly impersonal. The book merits to be classed as a work of literary art. It manifests as a whole and in every part unity, order, balance, and proportion. It is itself a fine vindication of the principles of sanity it so earnestly teaches.

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**FREEDOM AFTER EJECTION. A REVIEW OF PRESBYTERIAN AND CONGREGATIONAL NON-CONFORMITY IN ENGLAND AND WALES.** Edited by ALEXANDER GORDON. Manchester University Press. 1917. Pp. vi, 393.

The manuscript here printed and very competently edited is a survey of Presbyterian and Congregational ministers in England and Wales, prepared for and certainly used by a joint body appointed in 1689 or 1690 by the Presbyterian and Congregational organizations to administer a common fund for the assistance of poor ministers and congregations. Circular letters were apparently sent out and from them the information in this survey was compiled. The entries were made over a period of two years, 1690-92, and concern both Presbyterian and Congregational ministers and churches. There is information of grants of money to ministers, of grants to congregations, and of loans and gifts to young men studying for the ministry. Such subscription-lists as exist have been published. A valuable commentary by the editor provides an unusually precise account of the origin and development of the "Happy Union," the creation of the common fund and its administration, the vital split between the denominations, and the creation of two funds. The records also throw considerable detail upon the case of Richard Davis

of Rothwell and the controversies created by him and relating to him.

It has always been easy to secure information about doctrinal controversies, theoretical notions about church government, and biographical details of most religious movements. Certainly the history of Non-Conformity has abounded in such detail, not only before but after the Restoration. The institutional aspects of religious history are more important but more difficult to treat, and it is to this phase of the subject that this volume refers. Indeed the historical issue has always been of comparatively greater importance to the Non-Conformists than to the Established Church, and in particular, it has been vital for the Non-Conformists of all types in England and Wales to trace their historical antecedents and establish a literal continuity with the early movement of which so much has been written. Where church government has played so large a part in the history of the sect itself, the exact origin of those notions of church government can never be a matter of indifference to those who at present espouse and practice it. This document makes far clearer than ever before the fact that the continuity of the present Presbyterian and Congregational churches in England and Wales is to be traced to the years immediately subsequent to the Glorious Revolution. Light is thrown upon the attempted amalgamation of the two churches, and the exact time and manner of their separation, from which moment they have preserved distinct organizations down to the present day.

There is also vital information upon the finances of both organizations under the voluntary system which has been necessarily characteristic of them in a country where the Established Church could alone command the support of the State. Financial questions of the gravest difficulty the Established Church itself was unable to solve during the seventeenth century, and these same problems presented themselves to the Non-Conformist bodies, creating there also almost insuperable difficulties. Again comes the question of the relation of laity and clergy, and their relative authority or lack of authority in administration and jurisdiction. From the first it had been clear that the power of the purse was in the hands of the laity. From the first the clergy had claimed that doctrinal learning and the "gift of prophecy" gave them the paramount, if not exclusive, right to authority. There is much evidence in this volume of the later phase of the struggle between the laity and the clergy to achieve some sort of adjustment. Scarcely secondary in importance was the question of the relative influence upon the policy and affairs

of the churches of the gentry and of the "common sort." Should there be a democratic system in which each man's vote should be as good as another's, or should the Church accept and therefore perpetuate the social and economic distinctions of the temporal world?

Beside these great and fundamental issues there is material of the utmost importance in regard to the personnel, both of clergy and laity, the size of congregations, their geographical location, the relative strength of Presbyterianism as contrasted with Congregationalism, and the comparative financial strength of ministers, prominent laymen, and congregations in the aggregate.

The general conclusion to which the study of this material seems to lead, is that both the Presbyterian and Congregational bodies were smaller in number at the end of the seventeenth century than one would expect, after a century of active propaganda and the ascendancy of Non-Conformity during the Civil Wars, the Ejection to the contrary notwithstanding. It is hard to suppose that the number of professed believers could ever have reached in the earlier years of the century the numbers so confidently enumerated, and have then suffered by mere force of the Restoration and its policies alone any such decimation. The manuscript enumerates 759 ministers. Unquestionably it does not contain a full count; but even if that number is doubled and trebled, it is still far from the figures often quoted for earlier years. The personnel of the ministers and the laity alike is less distinguished than at earlier periods. Fewer of the former are university graduates or perhaps competent students without a degree, and fewer of the latter are men or women of rank and station, though some still seem to be men of wealth.

Comparatively, though not actually, however, the poverty of both Presbyterians and Congregationalists, taken as a whole, seems to be greater than before; the financial problem a greater obstacle to their growth, and its difficulties increasing rather than decreasing. There is lack of evidence of that readiness of the laity voluntarily to contribute considerable sums for the support of their own ministers and of needy congregations which the history of the movement previous to 1640 supplies in abundance. The subscriptions recorded to the common fund are all small, and the larger come from the clergy and not from the laity; a matter which will certainly bear some further investigation. Where did the clergy get it? For the record seems clearly to distinguish between money contributed by the clergy themselves, and the money which they merely collected. It is certainly erroneous to say, as apparently the editor

does (p. 163), that the subsidizing of the clergy by the collection of a common fund began in 1662. Certainly in the very earliest days of the movement in 1583 and 1584, a fund of money was collected by the ministers in London from prominent laymen, was administered and parceled out by these same ministers in precisely the same manner as this fund. The practice continued certainly till 1592, but was then apparently for some years discontinued, owing to the active opposition of the government to the Classis movement. The historical continuity therefore was lost. The collection of funds and their distribution was resumed on a much larger scale under James and Charles. This whole question of the financing of the Puritan movement is one of the greatest importance and of the deepest interest, but to which as yet very little attention has been given.

This record makes it clear that relatively to the economic progress of the community and the general rise in prices and wages, the pay of the ministers had fallen off considerably. There are a good many in 1690 receiving less than £20, many with £10 or less. In the earlier days even the less prominent and able members had received stipends as large as £30 and £40, while £50 and £60 contributed by a relatively small congregation or by one layman was by no means uncommon. Those figures represent apparently the maximum which all but the most influential ministers could hope to obtain in 1690. Is it not possible that in this inability of both the Presbyterian and Congregational churches to obtain the same relative financial support as in the earlier decades, lies some explanation of their comparative loss of position and influence in the late seventeenth and eighteenth centuries?

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CHURCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. HENRY M. GWATKIN. Longmans, Green, & Co. 1917. Pp. viii, 416. \$5.00.

Dr. Gwatkin had made an eminent reputation in the field of early church history; and it is deeply to be regretted that a volume by him, dealing with a subject for which he showed no special qualifications, should have been published without the changes he would doubtless have wished to make. It is, frankly, a book that has no other value than that of a pedestrian narrative of obvious events without any real understanding of their perspective. Dr. Gwatkin seems rarely to have been abreast of modern research, and he unfailingly writes